

# *The* Converted Catholic Magazine



THE LUTHERAN  
GARRETT BIBLICAL INSTITUTE  
EVANSTON, ILLINOIS

(B.)

**ROME AND THE MOSLEMS**

**CLERICAL FASCISM IN ARGENTINA**

**THE CONVERSION OF MARTIN LUTHER**

**FOLLOWING IN LUTHER'S FOOTSTEPS**

(Two Roman Priests Become Lutheran Ministers)

**REFORMATION IN LATIN AMERICA**

**SPANISH PROTESTANTS APPEAL FOR RELIGIOUS FREEDOM**

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**MARCH, 1947**

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# THE CONVERTED CATHOLIC MAGAZINE

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# The Converted Catholic Magazine

Edited by Former Catholic Priests  
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Vol. 8 (New Series)

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## EDITORIAL NOTES AND COMMENTS



### CLERICAL FASCISM IN ARGENTINA

**D**EMOCRATIC ARGENTINES are alarmed at the appointment of a Roman Catholic priest, Father J. C. Silva, as special Ambassador to Rome "*entrusted with the duty of establishing a delegation in Rome to develop emigration to this country [Argentina] from Italy, Spain, France and Germany,*" according to an article in the Argentine newspaper *Review of the River Plate*. It is also reported that Argentina's great democratic papers, such as *La Nación*, fear the "selection" of immigrants that Father Silva will make from those countries. It seems to be a foregone conclusion that this priest-ambassador will select chiefly Roman Catholics, and that he will draw upon many former Fascists and Nazis who are no longer at home in their own countries since the elimination of Mussolini, Hitler, Petain, *et al.*

Dictator Perón's plan calls for four million immigrants, to arrive in Argentina at the rate of 30,000 a month, as part of his Nazi-imitated 'five-year-plan' of industrial and population expansion. Thus Nazi-Fascism, again with the help of the Catholic

Church, bids fair to re-establish itself in the Americas, using Argentina as its springboard.

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### TOO HOT TO HANDLE

**A** FIVE-MAN MAJORITY of the U. S. Supreme Court, last December 10, dismissed the case of Mrs. Edna Ballard and her son Donald of Los Angeles who were convicted four years ago of using the mails to defraud in the development of their "I AM" cult, which promised spiritual favors for money contributions. The five Justices who rendered the majority opinion — William O. Douglas, Frank Murphy, Stanley F. Reed, Hugo L. Black and Wiley B. Rutledge—were accused by the other four — Justices Felix Frankfurter, Robert H. Jackson, Harold H. Burton and Chief Justice Fred M. Vinson—of "playing with justice," according to the *Pittsburgh Press* of last December 10. It would seem to us that adverse decision in this case of the Ballards would be dangerous for the Roman Catholic Church, which also collects vast sums of money through the mails on promises of get-

ting souls out of purgatory into heaven and other spiritual favors.

The Ballards and their "I AM" movement claimed to be able to invoke the help of St. Germain, a mystic who lived in the Middle Ages. When convicted in Los Angeles in February 1942, Federal Judge J. F. T. O'Connor, a Roman Catholic, excoriated them and, among other things, forbade them to repeat that St. Germain ever appeared to them. In doing so, this Federal judge condemned the Ballards for acts and beliefs that he, as a Roman Catholic, considers right and proper in his own Church.

Roman Catholic newspapers in the United States are filled with advertisements and appeals for money for masses to rescue souls from purgatory. The 'Purgatorian Society' at 173 East Third Street in New York City, for instance, solicits \$10 a person, which can be paid "on easy terms," for a share in ten High Masses for the relief of souls in purgatory. A recent issue of *Our Sunday Visitor* (Aug. 11, 1946), widely circulated Catholic weekly, advertised a plan to offer Gregorian Masses "after your death," as "real insurance for your soul," against the fire of purgatory.

What if the Ballards had sold medals and scapulars of their St. Germain, as the Roman Catholic Church does by the million for every conceivable kind of saint? In condemning the Ballards in 1942, Judge O'Connor declared: "*Religion cannot be used as a vehicle for the perpetuation of fraud. Fraudulent practices under the guise of religion cannot be tolerated.*" But this should apply equally in a democratic country to all religions.

## ROME AND THE MOSLEMS

THE VATICAN continues to cement its tie-up with the Arab world, as mentioned in our January issue. Full diplomatic relations are expected to be re-established soon between the Vatican and Egypt, according to a recent report of Religious News Service from Rome. The Arab State of Lebanon has already appointed Charles Hellou of Beyrouth as its Minister to the Vatican, which in turn will not only set up its delegation in Lebanon, but also appoint a secretary for each Arab country in the Middle East. A Vatican representative already functions in Beirut, Syria.

Highlighted in the Catholic press in January of this year was an official NCWC report from Cairo that Moslems there have been flocking to worship at the Shrine of Saint Therese (the 'Little Flower'). "*Moslems flock to Saint Therese Shrine,*" was a banner headline on page one of the *Catholic Register* of January 12. "*Large crowds of Moslems,*" it declares, "*wait patiently every day outside the gates of the shining new Shrine of St. Therese here until the Catholics have completed their devotions. They then rush in to pay their respects to the Little Flower.*"

This phenomenon is explained in the article as proof of the "cordial relations between Moslems and Christians (Catholics) in Egypt." Further proof of these cordial relations is given in the article from the fact that an organization of "educated Christians" and "Moslem savants (scholars)" from Cairo's famed El-Azhar Mohammedan university, called 'Brothers of Verity,' has been established. "*They meet frequently,*" it states, "*to*



discuss religious matters, and, as Egypt is the intellectual center of the Moslem world, these conferences may have far-reaching results."

These "far-reaching results" will serve the Vatican's political maneuver of playing the Arabs against the Jews and Russia in the fight for control of the Eastern gateway to the Mediterranean.

### CATHOLIC-FASCIST ACTION IN QUEBEC

CATHOLIC QUEBEC has provided another instance of Fascist religious persecution at the instigation of the Roman Catholic hierarchy. Close to 1,000 members of Jehovah Witnesses were jailed last December on the charge of distributing literature without a license. Some of this literature was condemned by Premier Maurice Duplessis as "seditious and libelous," especially one pamphlet which alleges that *"the Quebec Government is acting under the inspiration of the Roman Catholic Church,"* and another which demands *"that a crucifix on the throne in the Legislative Council, Quebec's Upper House, placed there in 1937 by the Duplessis Government, be replaced by the Canadian Coat of Arms."*

Bail was set for the defendants, according to the N. Y. Times of last December 22, as high as \$100. Mr. Frank Roncarelli, a Montreal restaurant keeper and a convert from Roman Catholicism, provided bail for 10 of the accused and his signature was accepted for many others. This enraged Mr. Duplessis who retaliated by cancelling Roncarelli's liquor license and thus forcing him out of his restaurant business. The N. Y. Times' report tells the story of Roncarelli's

conversion from Roman Catholicism as follows:

*"Mr. Roncarelli is a convert from Catholicism, as a result, he says, of an experience in Italy. He had gone to Italy on a pleasure trip, and when he heard Benito Mussolini described from the pulpit as a 'man sent from God' he says he lost faith and apparently ran into difficulties by publicly denouncing Mussolini as anti-religious."*

The cancelling of Mr. Roncarelli's license aroused strong protest not only from the Civil Liberties Union and from political and religious affiliates of the Witnesses, but also from outstanding civil and religious leaders in Quebec and throughout all of Canada. The Montreal Diocesan Society for Catholic Action, according to the Times' report, "expressed approval of the 'energetic action' taken by Premier Duplessis."

Nothing could prove more clearly the accusation of the defendants that "the Quebec Government is acting under the inspiration of the Roman Catholic Church" than this very action of the Government against them in behalf of the Roman Catholic Church.

### RELIGION IN GERMANY'S NEW CONSTITUTIONS

THE NEW CONSTITUTIONS in the United States zone of Germany—Bavaria, Wuerttemberg-Baden and Greater Hesse—contain various references to religion and the Church. In Bavaria, which is overwhelmingly Roman Catholic, religious schools without restriction are provided for, and interdenominational schools are permitted upon special request of the

people in towns of mixed religious affiliations. The Constitution of Greater Hesse, on the other hand, forbids State subsidies to the Church, but recognizes religious teaching as part of the curricula in the public schools; erection of parochial schools must be approved by popular referendum.

The constitution of Wuerttemberg-Baden has a special provision that seems aimed specifically at preventing a repetition of the use of the Roman Catholic Church's influence in politics. With the help given to Hitler's regime by the Vatican seemingly in mind, the framers of this constitution declare that: *"There must be no abuse of the facilities of the Churches for political purposes, and no one is to be forced to take part in a religious function or to use religious oaths."* It will be remembered that by the terms of the Concordat between Hitler and the Vatican—which was signed by Pope Pius XII and Franz von Papen in 1933—all Roman Catholic bishops and teachers were obliged to take a special oath of loyalty to the Nazi regime.

The fate of this Hitler-Vatican Concordat remains in doubt. The Pope claims that it is still in force, but

the American Military Government authorities regard it as dead as Hitler.

### HAVE YOU NOTICED?

THIS ISSUE of our magazine contains authentic stories of four recently-converted Catholic priests: Andrew Sommes and John Zerhusen, who are now Lutheran pastors, and Jose Vega and Noel Patrick Conlon, now ministers of the Protestant Episcopal Church. Thirty-three Roman Catholic priests in Venezuela have also broken with the Church of Rome (p. 92).

Here is your answer to Mrs. Clare Luce's articles—telling why she became a Roman Catholic—now being published (in three doses) in McCall's magazine, which has a circulation of three and a half million copies a month.

### GOSPEL OUTLINES

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16

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## THE CONVERSION OF MARTIN LUTHER

By L. H. LEHMANN

### Book Review

**ROAD TO REFORMATION**, by Heinrich Boehmer. Translated from the German by John W. Doberstein and Theodore G. Tappert; 449 pages, Muhlenberg Press; Price \$4.00.

ERASMUS, the scholarly, humanist contemporary of Luther, once shrewdly said of him: "Luther committed two unpardonable sins. He attacked the power of the pope and the bellies of the monks." Erasmus was also a rebellious priest but, unlike Luther, gained fame and retained the good will of the ecclesiastical authorities by attacking the abuses of the Church solely on the intellectual level. Himself a priest and the son of a priest, Erasmus kept on such good terms with the Pope that he even obtained release from his vow of celibacy. Unlike Luther he seems to have experienced no spiritual conversion. By his clever ridicule he discredited the inanities of the corrupt system of Catholic church learning known as Scholasticism, but he played safe and kept well out of the way of the anathemas and heresy-hunting agents of the Pope.

The lasting work of reform accomplished by Luther was due to the fact that he acted from personal conviction as a result of his own spiritual conversion. He kindled a fire of the spirit which is not easy to extinguish. Erasmus' adventure was intellectual, Luther's spiritual and therefore involved greater risks but resulted in tremendous blessings for humanity. Of Erasmus Luther wrote to Spalatin in March 1517: "I must confess that his sharp and undiminished attack upon the ignorance of the priests and monks pleases me. But I fear that he

does not promote the cause of Christ and God's grace sufficiently. For him human considerations have an absolute preponderance over divine. . . . No one is truly wise in the Christian sense simply because he knows Greek and Hebrew."

*Road to Reformation* is the story of Luther to the year 1521, and is well known in German under the title *Der Junge Luther*. Its recent appearance in English, by arrangement with the Alien Property Custodian, is a fitting tribute to the great priest-



MARTIN LUTHER  
Famous Converted Priest  
Dynamic Reformation Leader

Reformer as a memorial to celebrate the 400th anniversary of his death in 1546. It is hoped that this work will serve as a timely reminder to Americans of all they owe to the leader of the Protestant Reformation. Now, more than ever before, in view of the growing aggressiveness of the Roman Catholic Church in America, Protestants need to be reminded that they must become active in defending the freedoms that came out of Luther's Reformation and in preserving the blessings it brought to mankind.

Chapter ten of Boehmer's work appeals most to me. For it depicts Luther's first steps toward the realization of salvation by grace and of the uselessness of the ritualistic practices and theology of Roman Catholicism. What Luther went through to arrive at this, is similar to what I and every other converted priest experienced. The process is one of great soul anguish, doubt, hesitation and even of great temptation to resist the dawning consciousness of the light that God shines upon the soul. The fear of hell, escape from which is made to depend upon adherence to Roman Catholic beliefs and practices, drove young Luther into the priesthood in the Augustinian Order. As I also argued with myself, Luther seemed to have convinced himself that since a priest is empowered to forgive sins and dispense the grace of salvation to others, one of the surest ways of avoiding hell for himself was to become a priest. I can well understand the shock he suffered when he realized, as most priests eventually do, that forgiveness of sins in the Catholic confessional had no effect on him, that he was just the same after confession as before.

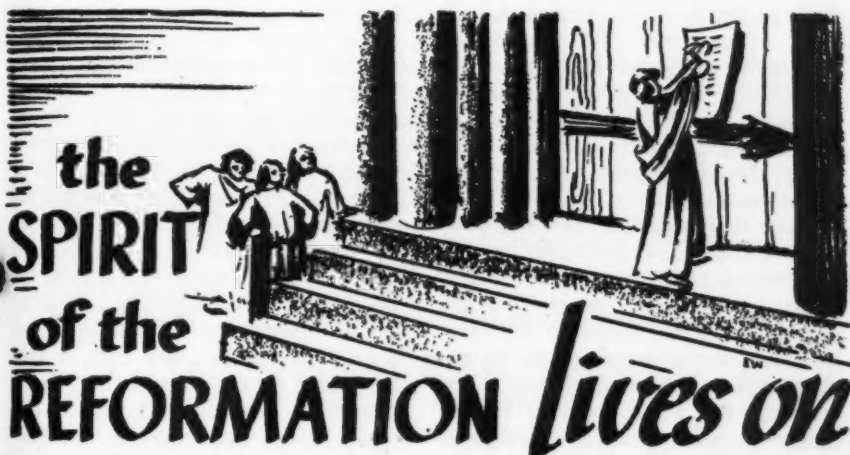
It was only when Luther turned to the famous passage in *Romans 1: 16-17* that he began to understand how sins are really forgiven and how different is the Gospel teaching about salvation to that of Roman Catholic theology. For there he saw for the first time how the Gospel is *the very power of God, because "therein is the righteousness of God revealed from faith unto faith."* But for Luther this at first was a further cause of doubt and despair. "Thus the Gospel too," he complained, "is only a revelation of the punitive righteousness of God, only a means of further torturing and tormenting men who are already fearfully burdened with original sin and the Ten Commandments." According to Boehmer (p. 110) this thought actually engendered in Luther a feeling of passionate hatred of this cruel God who always requires love and yet actually makes it impossible for His creatures to love him. It was only after he had carefully examined the context to this passage of Romans that he saw that what is meant is not the *punitive* righteousness of God, but rather the *forgiving* righteousness of God by which His mercy makes us just, as it is written: *justus ex fide vivit*. "Then it seemed to me," Luther declared, "as if I were born anew and that I had entered into the open gates of paradise. The whole Bible suddenly took on a new aspect for me. I ran through it, as much as I had it in my memory, and gathered together a great number of similar expressions as 'work of God,' that is, that which God works in us; 'power of God,' that is, the power through which He makes us powerful; 'wisdom of God,' that is, the wisdom through which He makes us wise. . . . As much as I had heretofore hated the word 'righteousness

of God,' so much the more dear and sweet it was to me now. And so that passage of St. Paul became for me in very truth the gate to Paradise."

In my own experience, I remember actually praying against this light, that God would *not* convince me that I must take the consequences of it and break from the priesthood and its associations, from the love of family and friends. I can well understand now what Luther meant when he described the effect of his decision as "a new insight and a new sense of life." On that same day that the light came to him, Boehmer tells us, Luther wrote a commentary on Psalm 31, which he entitled: "Concerning the means of true repentance, that sins are remitted, not by any works, but alone by the mercy of God without any merit."

Readers of this book whose knowledge of Luther is limited will be amazed at the volume of work he accomplished—his ability to compose and have published treatise after treatise in such short order. Notable

among these are: *An Open Letter to the Christian Nobility of the German Nation concerning the Reform of the Christian Estate* (begun June 6, 1521, and on the press by June 23); *A Prelude to the Babylonian Captivity of the Church* (begun August 31 and off the press by October 6 of the same year); *On Monastic Vows* (written between November 21 and December 1, 1521). Within six months after the famous Leipsig Disputation, Luther published sixteen treatises, including three polemics against Eck and Emser. These, according to Boehmer, comprise some fifty of our average printed signatures today. "Hence, he delivered about two signatures to the printery every week. In addition, he usually preached two or three times, lectured at least two hours, and continued to conduct occasional disputations with his students." He wrote in Latin and German, and once he had begun to write, he usually sent the finished sheets to the neighboring print shops without going over them again, "especially,"





says Boehmer, "if the product was one of such wrath that he intended it to have an immediate effect. He changed hardly anything in the proofs."

His *Open Letter to the Christian Nobility* pulled the props from under the whole Roman Catholic structure of medieval thought, doctrine, practice and law—especially the pet Roman doctrine of *the two estates, the two laws and the two powers of Pope and Emperor*. Every Christian is a priest, he declared; the Christian does not need a human mediator to enter into relationship with God, nor does God need human mediators to communicate with man; every Christian is empowered to proclaim the Word of God; priestly celibacy was to be abolished and congregations have the right to elect their pastors. To be abolished also were: all holy days except Sunday; all church fairs, pilgrimages, indulgences, chapels and shrines in uninhabited places; masses for the dead; monasteries of mendicant friars were to be closed, and the monks be forbidden to beg, preach and hear confessions; monasteries and foundations should be turned into schools and perpetual vows abolished. He also recommended the communion cup for the laity, as the Hussites had done before him. Of the greatest importance was Luther's insistence on the principle—which has since been made the groundwork of all democratic governments — that "*there are not two estates nor are there two powers in Christendom, for power or force may not be used at all in spiritual affairs*. Power to compel (*potestas coactiva*) belongs solely to the secular government, and it is to be applied only in temporal affairs." For herein is the whole basis of Protestantism's great principle of *religious*

*freedom*, and the outright denial of any power in the Church of Rome to persecute and kill heretics—a claim which the Roman Catholic Church outrageously clings to even in this twentieth century.

So complete was Luther's amazing reform that nothing seemed to remain of the whole complex of ideas which had formed the basis of the social, political, and legal thought of the Western world as controlled by the Papacy from Rome for nearly a thousand years.

Yet Luther was no *innovator*, but rather a *renovator*. His was a plain *reassertion* of the Gospel truth that was hidden for so long from the people. He founded no new religion, was not a fanatic, a starry-eyed mystic, nor did he ever claim to have had visions or special revelations from God to start anything new. He was no miracle-worker, nor did he need signs and wonders, as are generally attributed to Rome's saints, to bring about his reassertion of the true Gospel teaching and the magnificent results that followed automatically for the nations of Europe that accepted his reforms.

Was Luther without fault? Far from it. If I may dare to agree with Boehmer, I, too, would accuse Luther of making the mistake of trying to pour the new wine of the reasserted Gospel into some of the old bottles of Roman ecclesiasticism. Protestantism generally has suffered from this defect ever since, and in some instances has lost ground in our day, is even inclined to an envious and slavish imitation of Roman Catholicism in many things. It is safe to say that, if this new wine of the Gospel had been allowed to flow full and free to the people in the market-place, the "re-



volt of the masses," the violent upheaval that threatens all Christendom today, might have been avoided. I would say that the excesses of Bolshevik communism can be traced to the fact that the masses of the common people were allowed merely to taste—and that too belatedly—the new wine of the freedom of the Gospel. In Roman Catholic countries especially—also in Eastern Orthodox Catholic countries such as Russia—that taste was obtained from the narrow bottles of corrupt ecclesiasticism.

As to whether Luther's freeing of political, social and economic life from ecclesiastical control was all that was to be desired, the author of *Road*

to Reformation is correct in saying that, "not even those who consider a new cultural 'synthesis' possible or desirable will wish that it had not occurred, for on one point there can scarcely be difference of opinion today: the synthesis which the Middle Ages achieved by submission to the external authority of the Church is not compatible with the modern conception of culture."

There remains for us in this century of wildly drifting humanity the task of carrying to completeness the work of spiritual revival started by Martin Luther.

\*\*\*

## THE LIVING LUTHER *in a new and significant biography for thinking Protestants* **ROAD TO REFORMATION** by Heinrich Boehmer

Translated by John W. Doberstein and Theodore G. Tappert  
(Reviewed in this issue of THE CONVERTED CATHOLIC MAGAZINE)



Ideally timed to meet the new and vast interest that is being centered on Luther. Translated into English for the first time, *ROAD TO REFORMATION* thrills the reader with its forthright and dramatic account of Luther's boyhood, young manhood, monkhood, priesthood and ultimate role as a reformer. Filled with heretofore unrevealed facts which affected his religious, political and social philosophies. *Christian Century* says, "The book has the movement and drama of a historical motion picture. Its scenes are absolutely authentic." *Christian Herald* says, "A brilliant and accurate translation of Boehmer's virile and significant biography."

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## GOOD NEIGHBOR POLICY — IN REVERSE

AS PART of the anti-Protestant campaign of the Catholic Church in Mexico, the people are given posters to display on the doors of their homes. Below are reproductions of two such placards in our possession:

# SOMOS CATOLICOS

y nuestro hogar, consagrado a  
Santa María de Guadalupe,  
no permite ser profanado con  
propaganda PROTESTANTE.

This poster says: "We are Catholics and our home is consecrated to Holy Mary of Guadalupe. We will not permit it to be profaned by Protestant propaganda."

# ESTE HOGAR ES CATOLICO

Rechazamos la  
Propaganda Protestante

Fije este en la puerta de su casa-

This one says: "This is a Catholic home. We reject Protestant Propaganda. (Affix this to the door of your house)."

## FORMER NUN BECOMES LUTHERAN

THE FOLLOWING, from the July, 1946, issue of the *Lutheran Journal* of Minneapolis, Minn., is of interest and deserves wide publicity:

"An unusual ceremony was held following the service on a recent Sunday at Immanuel Church, Arpin, Wis., when Mary Leola, the wife of Lester Wellnitz, took her vows before the altar and declared her acceptance of the doctrines of the Bible as taught and professed by the Lutheran Church.

The singularity of the occasion lay in the fact that Mrs. Wellnitz, prior to her marriage, had been a nun of the Catholic Church, having attended the Convent of the Sisters of the Precious Blood at Dayton, Ohio, and having taught in a parochial school in San Luis Rey, Calif.

Her decision to relinquish her position in the Catholic Church was the result of her failure to find true peace of soul in its doctrines. She became interested in the teachings of Lutheranism after meeting and marrying Mr. Wellnitz, a member of the Arpin congregation who was serving in the armed forces at the time.

In preparation for confirmation, Mrs. Wellnitz, under the direction of the Rev. W. C. Hagebusch, pastor of Immanuel Church, studied Dr. Engelder's course in Christian dogmatics and the Concordia Triglotta, the book containing the confessions of the Lutheran Church in three languages—Latin, German and English."

## 'TICKLED'

MARTIN LUTHER, as happened once to Mark Twain, woke up one morning to find himself reported dead. Mark Twain's reaction was to immediately wire his friends: "*Reports of my death grossly exaggerated!*" Luther read of his death in a letter from the Italian Ambassador to the King of France, which stated that he had died immediately after begging for, and receiving, "the Holy Sacrament of the Body of our Lord Jesus Christ." It also stated that, after Luther was dead, the communion wafer came out of his body and floated in the air, and that, after he was buried, his grave was opened and his corpse was found to have disappeared; "*but such a sulphuric stench arose that all who were standing around the grave turned sick.*"

To this, Luther appended the following comment:

"*I, Martinus Luther, D., do by these indentures acknowledge and testify that I have received this angry fiction concerning my death on the twenty-first day of March, and that I have read it with considerable pleasure and joy, except the blasphemous portion of the document in which this lie is attributed to the exalted Majesty of God. Otherwise I felt quite tickled on my knee-cap and under my left heel at this evidence how cordially the devil and his ministers, the Pope and the papists, hate me. May God turn them from the devil!*"

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## FOLLOWING IN MARTIN LUTHER'S FOOTSTEPS

### THE STORIES OF TWO RECENTLY-CONVERTED PRIESTS

**WE** are happy to publish herewith the very instructive record of why Father Andrew Sommesse, a priest of the Augustinian order to which Luther also belonged, and Father John Zerhusen, a secular priest of the archdiocese of Baltimore, left the Roman Catholic priesthood and entered the ministry of the Lutheran Church. Both are to be congratulated for the frank, illuminative way in which they describe the contrast between the erroneous teachings of the Church of Rome in which they had been drilled, and the all-saving Evangelical teaching to which they were led by the Holy Spirit. Here are their stories, published with kind permission from "The Lutheran" of October 30, 1946 (Copyright 1946, United Lutheran Publications).

**PASTOR ANDREW SOMMESE** is the son of Italian immigrants who came from Naples in 1900. He grew up in Brooklyn, N. Y.

In September 1934 he became a postulant in the Order of St. Augustine. Two months later he was received as a one-year novice. After pronouncing temporary vows of poverty, chastity, and obedience he went, in 1935, to Villanova College. He received his bachelor's degree in 1939 and moved on to the Augustinian Seminary in Washington, D. C. In 1942 he was ordained to the priesthood.

Instead of entering a parish after ordination he remained at the seminary to work on his master's degree. During the summer he completed his thesis and in the fall submitted it for approval.

"The time for vacation arrived," he recalls. "But I was informed that mine would be postponed indefinitely. Puzzled, I began to ask myself what could be the reason."

Suddenly he remembered that his room had been entered several times during the past month. He also recalled that he could not locate some of his writings. He had supposed they were merely misplaced and had thought no more of it. Now he made a thorough search. The writings were gone.

"I went to the Prior," he says, "and told him that someone had taken some of my writings. To my surprise he said that he knew about it. He had them."

The 'writings' were Father Sommesse's notebooks. In them he had jotted down reactions to instructors' lectures. On one side of a page he would write what the teacher said. On the other he would scribble what he thought.

"At first I hesitated to write my criticisms. I wondered if I were sinning. But after I was ordained I took more liberties. Some matters were not clearly defined by the Church. About

these I could jot down errors in thinking which I observed.

"I did not think anyone would read them. No one would have the audacity to take them."

But someone did. He was the head of the seminary. And he did not hesitate to attack their contents.

"He said that in my writings I had claimed that Jesus Christ is the 'Rock.' This, he explained, was a rejection of the primacy of Peter. In consequence, it rejected the supreme infallible authority of the pope.

"I had maintained that the Word of God alone was the rule of faith. He asserted that I was denying that the pope was the infallible teacher in matters of faith and morals.

"I had noted that faith is trust in the Lord Jesus Christ and not assent of the mind and adherence of the will to what the Roman Church teaches. That one is saved by the grace of our Lord Jesus Christ through faith alone, he declared, was Protestant through and through.

"I had stated that forgiveness comes directly from Jesus Christ. He said I was rejecting the judicial power of the Roman Church. This it possesses in what it calls the sacrament of penance.

"My claim that one could be sure of salvation, he argued, was presumptuous and contradicted the 'probability' teaching of Roman Catholics in this matter.

"In stating that there was no conclusive scriptural proof for the doctrine of purgatory I was, he argued, denying the existence of purgatory.

"In holding that there are only two scriptural sacraments I was impugning the well-defined Roman doctrine of seven sacraments.

"My belief that the sacrifice of Christ on Calvary was all-sufficient and that the unbloody 'sacrifice' of the Mass was superfluous, he protested as a denial of the efficacy of the Mass.

"In my claim that the doctrine of transubstantiation was a philosophical concoction devoid of real validity I was, he shouted, guilty of sacrilege.

"In maintaining belief in the universal priesthood of believers I was, he said, denying that there is a difference in kind between the ordinary Christian believer and the specially ordained priest.

"In refusing to say prayers to the Virgin Mary in public devotion I was, he claimed, exhibiting disbelief in her intercessory power.

"In noting that the authority of rulers comes from the common consent of the people I was contradicting the Roman Catholic teaching that it is a right by divine appointment.



ANDREW SOMMESE  
Former Priest Now Lutheran Pastor

"My idea that the church should be separated from the state and the state from the church, he said, was condemned by Roman Catholics.

"In claiming that the pope shows himself to be the enemy of Christ by usurping the place of Christ as head of the Church I was, he loudly exclaimed, scoffing at religion."

Father Sommesse listened to the elder man's loud words. Then, quietly and without indication of showmanship, he replied: "*What I have written with my own hand I shall not deny.*" He did not know how closely he was paraphrasing Luther's statement at Worms.

Neither did he know that the doctrines he had noted were similar to those adhered to by the Reformer. He had heard the teachings of Protestants only when they were being condemned in his classes.

"After leaving the Prior's office I began putting two and two together. I remembered that I had received no mail from my family for some time. It evidently had been censored. I also remembered statements made by my friends which had had no special significance to me before. They all fell into pattern now.

"Then and there I decided that my break with the Roman priesthood would come that very day. I had come to the full realization that outwardly professing what I inwardly disbelieved was hypocrisy."

Without baggage and without letting anyone know, he boarded the midnight train for New York.

His homecoming was a strange one. Priests had preceded him and had tried to convince his parents that he was mentally ill. They had even argued that the family should put him in a hospital.

"The following morning," Pastor Sommesse recalls, "a priest came from the Provincial of the Augustinian Order. With tears he pleaded with me to return. He wanted me to settle things through the ordinary ecclesiastical channels. He assured me that my wishes would be respected and that no harm would come to me."

The young priest journeyed back to Washington. But, from the start, he met with opposition. Continually he was put on the defensive.

The prior Provincial charged that he was an apostate for leaving without permission. His unwillingness to admit guilt was sure proof of his heretical character. He charged that, by claiming innocence, he was showing himself either to be under the influence of Satan or to be mentally unwell.

"Since apparently I could not be said to be bedeviled," Pastor Sommesse says, "the only conclusion was that I had lost the right use of my mind. As a result I was to be pitied and given hospitalization. I requested that I be secularized. I also asked for enough money to leave. They refused. Virtually I was a prisoner."

Through a friend he sent a letter to his sister. He asked that she come with help immediately.

"After her arrival I told them I was leaving."

They replied that in allowing him to leave they were giving him a leave of absence. When he was in a better frame of mind they would expect to resume the discussion.

"Consider it as you please," he answered. "It makes no difference to me. Right here I sever all connection with you."



Immediately the young priest turned to the Lutheran Church. To him Luther was the chief exponent of Protestantism. He wanted to follow the champion.

He made contact with President Abdel R. Wentz, of Gettysburg Seminary. Under this man's guidance he decided to enter the Lutheran ministry. The Board of American Missions gave him a scholarship and after a year at Philadelphia Seminary he was ordained as a Lutheran pastor. His conscience was free at last.

Pastor Sommese now heads an Italian mission in South Philadelphia. Most of his community is Roman Catholic. Two Augustinian churches are nearby. In them are priests with whom he attended school.



JOHN ZERHUSEN  
*Former Priest Now Lutheran Pastor*

PASTOR ZERHUSEN'S experiences have been somewhat parallel to those of Pastor Sommese. He entered the Sulpician Seminary in Baltimore in 1928. Although he had received all his early training in parochial schools, he soon began examining carefully the teachings of the Roman Church.

"Strange how a pious person can develop a spirit of skepticism," he says. "Yet that is what happened to me. Perhaps it was because we did not study any other viewpoint than the scholastic and Roman."

The student's study of philosophy was a march through scholastic archives. His theological study was a process of absorption.

"When it was all done," he says, "we had a book knowledge of Roman philosophy and theology. We lacked any insight whatsoever into any other."

His first professor in philosophy dismissed Kant with the wave of a hand, stating that Kant wrote philosophy only when he was full of beer.

"By the time I began to study Christian apologetics I was wondering whether all the claims of Rome were valid. We were permitted to ask questions, but once an answer had been given by a professor we endangered our whole reputation as orthodox if we expressed any doubt or difference of opinion."

He counteracted his skepticism by assuring himself that the professors were experienced men who had studied all viewpoints and found the others inadequate. He told himself that the Roman Church had marched through the centuries and weathered severe trials. It must be right! Still he could not put doubts out of his mind.

# WHO Was Really Responsible ? for the Second World War !

On a crisp fall day in October of 1934, Louis Barthou, Foreign Minister of France, and Alexander, King of Yugoslavia, rode hopefully in a carriage through the streets of Marseilles. Two shots rang out, and the peace of Europe was shattered. The Second World War had begun.

How many people know, or realize the importance of the fact, that these two men were returning from a tour of Poland and the Balkans, certain that they had cemented a stop-Hitler-Mussolini front?

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"The doctrine of justification caused me difficulty," he says. "I felt that man was totally depraved and corrupt. One of my friends pointed out that I was holding dangerous and heretical teaching. Since I was unwilling to repeat the Reformation, I put away my difference of opinion."

"Yet some indications pointed to the fact that the doctrine of total depravity was buried in Roman theology. One afternoon, while teaching the background of the Reformation, a professor naively pointed to a verse in the *Sequence* of the Whitsunday Mass and exclaimed, 'There it is, gentlemen. There you have expressed the doctrine of the total depravity of man.' The verse was, '*Without thy help nothing is in man, nothing is innocent.*'"

During his last year in seminary Mr. Zerhusen had time to read extensively. Soon his intellectual curiosity was noticed and reported to the rector. The man called him into his study and asked why he was spending so much time reading. The student answered that he had a desire to get to the bottom of things.

"Be careful," the rector said with a wry smile, "lest you land at the bottom with a thud."

In May 1934 John Zerhusen was ordained in Baltimore Cathedral. The following month he was sent to St. Mary's Church. There he stayed for 10 years, all his church life centered around the sacraments and canon law.

"Long before the day came for my departure from Romanism, I had departed inwardly," he says. "I had lost faith in its system. I was really a Protestant while yet a Roman."

"That is true of many Romanists. It takes a crisis for one born in the Roman Church to leave it."

His own crisis came when the archbishop informed him that he was to be moved. His liberal political tendencies, his fondness for music, and his love of social life were supposedly interfering with his work.

"The archbishop gave me the impression that he did not care if I left. It was clear that I was in need of reformation. I felt that I was an embarrassment to him and to the Roman Church. I sent my resignation to the chancellor."

"I had turned from Rome and begun to look more and more toward the Church of the Reformation. The more I studied, the more connections I found between Luther and early Christianity. It became impossible for me to look upon the Reformation as a revolt against the Church of Christ. The claim of the evangelical confessions, especially the Augsburg Confession, to represent an evangelical catholicism, had a firm foundation of truth."

"The Latin type of Christianity appeared to be a sidetrack in the history of the Church. It was of tremendous importance and influence, but still it was only a sidetrack. The proud claim of Roman theology to be the continuous, pure, infallible Christian doctrine cannot be substantiated."

Through the help of a Lutheran in Washington, Father Zerhusen entered Chicago Seminary. While there he visited over 20 Lutheran congregations throughout the Middle West. He found the Christian Church outside the Roman fold very much alive.

"I like to quote the words of Irenaeus," he concluded. "*'Where the Church is, there is the Spirit of God, and where the Spirit of God is, there is the Church and every grace.'*"



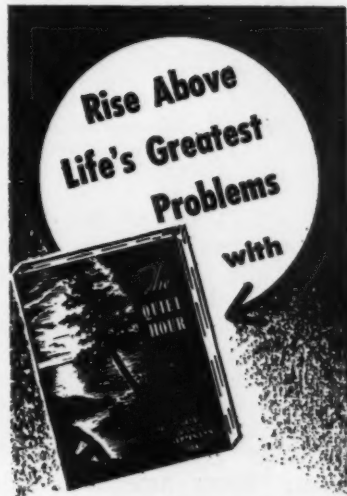
**JOSE VEGA**

Former Roman Catholic priest, now a minister of the Protestant Episcopal Church of Mexico and assistant to the Dean of the Cathedral of San Jose de Gracia in Mexico City.

Mr. Vega was born in the State of Guanajuato on May 2, 1911. At the age of nine he was sent to a seminary in Spain to prepare for the Roman Catholic priesthood. At the age of 16 he took his religious vows and returned to Mexico in 1931 where he received minor orders from Archbishop Martinez of Mexico City in 1934. He was ordained a priest in the same year by the Bishop of San Luis Potosi. In 1942 he was appointed director of the seminary of his order and rector of an important church in the city of Toluca.

He resigned from the priesthood in February 1943 and was received into the Episcopal Church in 1945. He has now set himself to the work of preaching the Gospel to the Roman Catholic people of his native Mexico, and to prove to them, as he says, "that membership in the Roman Catholic Church is not necessary in order to be a member of the universal Church of Christ."

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## REFORMATION IN LATIN AMERICA

By WALTER M. MONTANO

*Dr. Walter M. Montano is a former priest, now an Evangelical missionary in South America. The story of his conversion is admirably set forth in the book, "The Monk Who Lived Again."*

THE HISTORY of the United States is one of heroism. Those who built this nation brought greatness out of nothing, the secret being that they built its culture on the teachings of the Bible as reasserted by Martin Luther. One of the most able of South American Presidents, while on a visit to the United States, asked Roger Babson the following question: "South America is older than the United States. We have richer mines, older cities, deeper rivers, bigger forests and higher peaks. Yet, spiritually speaking, we are very backward in comparison with the United States. Can you tell me the reason for this?"

Before Babson could answer, the President himself replied: "I know why. This is the secret—those who came to colonize North America came primarily seeking after God; those who came to conquer South America came seeking after gold. That is the difference."

Latin America has never received the spirit of the Reformation. Its doors have been closed for centuries to Protestant Christianity. John Gunther in his book *Inside Latin America*, points out this fact, when he says that: "*Latin America was, it happened, colonized by two countries, Spain and Portugal, that never experienced the Reformation.*"

Our governments and statesmen are

working hard to establish good relationships between North and South America. We have military, economic, political and cultural missions. The "Good Neighbor Policy" looks good in appearance. Representatives from the motion picture industry have gone to Latin America as "good will ambassadors," but have created much resentment and distrust. Movies that the United States exports are mostly filled with sensational propaganda, with stories of divorce and juvenile delinquency. They are bad substitutes for good neighborliness, and do not represent or interpret the genuine heritage of this country.

One day I was having a conference with Dr. Raul Pinto, one of the most able Senators of Peru, and our discussion turned to the case of a prisoner, Hilario Rodriguez by name, who had committed murder. At the time when Rodriguez fell into the hands of the authorities, Dr. Pinto was the highest judge of the City of Chiclayo, Peru, and he sentenced Rodriguez to twenty years' imprisonment.

Here is what he told me: "The Protestants managed to get him some of their literature, and as a result Rodriguez was gradually changed into a man of most peaceful character. But we weren't sure and the wardens kept watch to discover if the change was genuine. They thought he was trying to get their favor and manage to escape. Finally, after long investi-



gation we were convinced that with Rodriguez it was a matter of a real change of life. That Protestant literature had enough power to make that change. The authorities were there to exercise discipline, but he did not need any."

"For my own satisfaction," the Senator continued, "I brought the prisoner to my office. Although it is not easy for a man of my type to be convinced, it was not mere words but an example of a life that finally opened my eyes. I now admit that the truth of Christianity can deliver a man. Rodriguez is now a saint."

Rodriguez was converted by the Gospel literature that we sent to him. In one of his last letters, just before I left Peru, he said: *"I am praying that God will not let me go free from this place. Behind the prison bars He has given me this great commission of winning souls amongst my fellow prisoners. Over thirty prisoners have accepted the Word of God and I am having weekly services here as long as the police authorities allow me."*

#### THE AMBASSADORS OF GOOD WILL

In order to help the spread of the Gospel message in Latin America by means of the printed word in Spanish, we have established the "Ambassadors of Good Will, Publishers." (4529 Greenmeadow Road, Long Beach 8, Calif.) We feel that God has called us definitely to this great task in the most unusual way, and God's hands are already manifested in the accomplishments of this commission. A few weeks after it was organized, 100,000 copies of Gospel literature were published, and in a matter of four months 20,500 copies were sold.

To contact personally the needs and the problems of the people of Latin America, we sent as our repre-



WALTER M. MONTANO

Former Priest  
Now South American Missionary

sentatives Mr. and Mrs. J. Karl Williams, who covered a great deal of Latin-American territory. They went by plane, from California to Mexico and around Central and South America, to the Indian communities and to the big cities. They stayed with the learned and the unlearned. They did not go as the ordinary tourist, seeking a few weeks of pleasure, but with the message and the authority of the "Ambassadors of Good Will." Their message was the truth: *"That they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent"*—John 17: 3.

They returned with their souls on fire and hearts burning with the desire to satisfy the people's needs. They brought us also the message from the Latin-American people who in their hunger for bread, the Bread of Life, are crying: "Come over and help us." From every part, national workers, missionaries, laymen, be-

lievers, and even unbelievers are pleading for good literature.

#### UNIQUENESS OF OUR TASK

Three distinctive characteristics make this organization unique of its kind: first, method of production; second, widest possible circulation; and third, lowest possible cost. In the matter of production, 25,000 copies is the smallest number of each book published. In regard to circulation, we are aware that books published and kept on book shelves will not do any good, but with the cooperation of pastors and missionaries, as well as believers, the books go into the hands of the people and are read. Our *missionary colporters*, therefore, place themselves at the service of the evangelical workers in the field. On the other hand, they are the explorers and pioneers in breaking ground through the printed word. When this is done, the missionary finds it easier to follow, and continues with the work of planting the Gospel seed in the hearts of the people. In the third place, we are essentially a missionary enterprise. Our investment is in souls; our aim is the salvation of the lost and the edification of believers; our ambition the glory of the Lord.

We are convinced that the Christian Church will become strong only when it is native or indigenous. The foundation is solid as soon as the full responsibility of the work falls into the hands of the people of each country. The Latin-American people in the end must be evangelized by Latins. In this work we are but the servants of the Brethren in different countries who have the ability to produce but lack the means to attain their aim.

A committee composed of evangelical leaders is organized in every country. We act upon their suggestions as to the kind of literature they need for general purposes or particular cases. We do not forget that incentive is the need to promote great things. For this reason the "Ambassadors of Good Will" is interested in having Latin writers. To that end periodical contests are presented in the various Latin-American fields with prizes up to \$250 for the best manuscript on subjects of salvation.

We thank God for the men who constitute the organization. They have the vision and the courage to go on with it. They have the ability and they have the approval of God. They are calling all Christians who believe that this is still the day of missions and winning souls to join hands with them to fulfill God's great commission through Gospel literature: "*Go ye therefore, and teach all nations*"—Matt. 28: 19.

◆'ECCLESIA PLANTANDA', a Lutheran magazine, in its issue of last November reports the confirmation of an adult class of seven recently in the English portion of the Hungarian Lutheran Church in Detroit, Michigan, and that of the seven confirmed five were former Roman Catholics.

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## MAY CATHOLICS ATTEND PROTESTANT CHURCH?

**M**ANY of our readers ask what is the law of the Roman Catholic Church concerning the attendance of Catholics at Protestant services. Here is the official answer as published in the Catholic 'Register' of last October 13:

### The Law Says . . .

*The Code of Canon Law has this to say about:*

#### PARTICIPATION OF CATHOLICS IN NON-CATHOLIC WORSHIP

It is unlawful for the faithful to assist in any active manner, or to take part in the sacred services of non-Catholics. At funerals of non-Catholics, at their marriages, and similar solemnities, provided there is no danger of perversion or scandal, passive or merely material presence on account of a civil office or for the purpose of showing respect to a person may be tolerated for a grave reason, which in doubtful cases must be approved by the Bishop (Canon 1258).

The teaching of the Church in regard to participation of her members in non-Catholic worship is not dictated by intolerance or bigotry. It flows from the consciousness that the Catholic Church is the true Church and that all others are necessarily false; that the Catholic form of worship is the divinely directed manner of paying public adoration and homage to God and that all other forms of worship are wrong, although they may be dictated by an honest desire to adore God in a manner pleasing to Him.

The Church, however, recognizes that charity may sometimes demand that Catholics attend non-Catholic services held for their friends and neighbors. The law provides, therefore, that Catholics may be passive spectators at marriages and funerals, provided there is no danger of scandal and their presence at such functions is not understood as a tacit approval of the non-Catholic form of worship. "Passive" attendance is that in

which there is no participation in the prayers, singing, or other forms of religious practice.

A Catholic may not donate money toward the building of a heretical sect, although he may contribute to the purely charitable work of that organization. Catholic workmen may devote their labors to the erection of a non-Catholic church edifice, but not gratis. Visiting a non-Catholic church as a sightseer is permitted, but participation in non-Catholic prayers is forbidden. Catholics may not be sponsors at the Baptism or Confirmation of non-Catholic children, but may be selected as best man or bridesmaid at a non-Catholic wedding, as this is usually considered in the U. S. as merely a mark of friendship, and not as officially witnessing the marriage contract.

—W. J. Canavan, J.C.D.

## THE SHADOW BEHIND PERON

Democratic Argentines are particularly alarmed at Peron's Nazi 5-year plan to combat communism drafted by the Spaniard Jose Figuerola, who was accused in the U. S. 'Blue Book' as a Fascist agent. Heinrich Doerge, former head of Hitler's Reichbank of Industry, drafted Peron's new banking and economic laws for Argentina.

(N. Y. Times, Nov. 29, 1946)



## THE PASSING SHOW

◆**THIRTY-THREE ROMAN CATHOLIC PRIESTS** in Venezuela have broken with the Church of Rome and organized the Venezuelan Catholic Apostolic Church. According to an account of this movement in the daily newspaper *El Luchador* of last November 3, published in Ciudad Bolivar, Venezuela, these priests demand among other things the following: "*marriage of priests who cannot preserve their chastity, elimination of Latin from the liturgy and direct, secret election of bishops.*"

◆**CHIANG KAI-SHEK** definitely "is not taking instructions in the Catholic religion." This was admitted by the official NCWC news service in a statement published by the AP from Washington last January 10, after the NCWC had received a special cable from China's Generalissimo that the rumors of his proposed entrance into the Catholic Church "*are without foundation and have no basis in fact.*" A similar denial was received in a telegram from Chiang by Dr. Frank W. Price, Presbyterian professor at Nanking Theological Seminary now on furlough in Richmond, Va. Both Chiang Kai-Shek and Madame Chiang are convinced Methodists.

◆**MIXED MARRIAGES** may now be performed in Roman Catholic churches of the diocese of Charleston, S. C., by special dispensation of the bishop. This is a deviation from canon law which prescribes that such marriages be performed privately in the priest's house, not in the church proper. Nuptial mass, however, will still not be allowed.

◆**A RECENT LAW** in Panama taxes all church property except that owned by Roman Catholics. In Colombia under its new conservative Catholic government the Colombian minister of education and the minister of education in every state are active Roman Catholics. In Peru under the liberal Apra party, on the other hand, conditions have improved for Protestants, in spite of the strength of the army and the priests. Persecution of Protestants in Brazil, however, has been intensified.

◆**REV. NOEL PATRICK CONLON**, a Roman Catholic priest, was received into the Protestant Episcopal Church by the Bishop of Albany, N. Y., last November 26. Mr. Conlon was formerly a member of the Order of Friars Minor (Franciscans) and a member of the faculty of St. Bonaventure College. While preparing for the ministry of the Episcopal Church, Mr. Conlon served as assistant at St. James Chapel, Lake Delaware, and will continue there for some time.

◆**CATHOLIC PEOPLE** who visit the shrine of Mother Cabrini in the chapel of Mother Cabrini High School in New York foolishly believe that they see her real body miraculously preserved incorrupt behind the glass window under the altar. They kneel and pray before it and have rosary beads and other religious objects touch the 'body.' What is there is merely a wax model of her body built up on her bones taken from the grave.

◆**THE AMERICAN BIBLE SOCIETY** is planning to have one million Bibles printed in German for distribution to the people and churches in Germany.

◆**WELCOMING** Premier de Gasperi to St. Patrick's Cathedral in New York last January 12, Msgr. Joseph Flannelly declared: "*Some 1,900 years ago the Mediterranean became a Christian sea. The kind, peaceful hand of Italy has contributed much to maintain it so. For the preservation of our Christian civilization that sea must never be reddened by the brutal, death-dealing clenched fist of atheistic communism.*" Every true Christian will agree, but must ask why the Pope allied himself with Mussolini who actually did "redden the Mediterranean" with the lifeblood of thousands of innocent victims of his Fascist aggressions.

◆**ARCHBISHOP MARTINEZ** of Mexico City recently called upon the people of all lands which were Mexican territory in the 18th century to take the "oath of Patronage" to the Virgin of Guadalupe on January 12, the 200th anniversary of the dedication of all Latin-American countries to the Virgin Mary. This would include all the South-western United States south of the Arkansas River and all of California.

◆PUBLIC as well as Catholic parochial schools in Somerville, Mass., closed last December 2 out of respect for the death of Louis K. Kelleher, Auxiliary Roman Catholic Bishop of Boston.

◆LAST DECEMBER 5 was the thirteenth anniversary of the repeal of prohibition, an experiment that lasted thirteen years before it was abandoned in 1933. Since then the U. S. has consumed more than 1,800,000,000 gallons of liquor, more than 1,000,000,000 gallons of wine and over 21,700,000,000 gallons of beer. The cost of this huge drink bill was \$60,000,000,000, according to the N. Y. Times of last December 6, which reported these figures in a dispatch from Washington, D. C.

◆THE NATIONAL UNION OF PROTESTANTS in England again protested vigorously against Dr. A. Clifford Martin, Anglican Bishop of Liverpool, when he was to deliver a sermon in St. John the Baptist Church, Liverpool, last December 29. The protest was against the celebration of the Roman Catholic "mass," which was abolished by law in the Anglican Church in 1552. The Bishop was shouted down and unable to deliver his sermon.

◆PORTUGAL'S *United Democratic Union* succeeded last December 1 in holding the first political opposition meeting to Salazar's Fascist regime since 1935. Demanded were: *Restoration of constitutional rights such as freedom of assembly and uncensored domestic mail; amnesty for political prisoners; authorization to establish new newspapers and political parties; a new electoral law.* Among the speakers were Mario Azevedo Gomes and Bento Jesus Caraco, two university professors who were recently ousted from their teaching positions because of their democratic views.

◆A UP dispatch from Dublin, Eire, of last November 26, reported that cries of "Up with Franco" and "Down with the Jews" were shouted the night before by a group of men who tried to break up a meeting sponsored by the Irish-Soviet Friendship Society at the Mansion House. During a speech by Dr. Hewlett Johnson, Dean of Canterbury, swastika flags were thrown from the balconies.

◆ELEVEN of the twelve 'apostles' who took part in the famous Passion Play at the German Catholic village of Oberammergau are being 'denazified.' Only 'Judas Iscariot,' (Hanz Zwink) was not a Nazi. The producer and director, Georg Lang, is being held in a detention camp in Garmisch "for having been active in the Goebbels propaganda machine," according to an article in the 'Christian Century' of last November 4. Nazism was rampant in Oberammergau, according to this first-hand account, and from being known as "the holy place," and a world-wide symbol of Christianity, degenerated so badly that it is now known as "the sinful village."

◆OF FRANCO SPAIN'S 1,321 publications, 455 (34%) are religious (Roman Catholic) magazines and newspapers, according to the Catholic 'Register' of last January 12. No Protestant or other religious publications are allowed.

◆BAPTIST LEADER Herbert D. Clark, president of the Northern Baptist convention in 1937, has donated \$2,500 for the renovation of the Roman Catholic Church of Notre Dame in North Adams, Mass., according to the Catholic 'Register' of last January 5.

◆A PAPAL NUNCIO to Canada may soon be appointed by the Vatican. The present 'Apostolic Delegate,' Archbishop Antonietti, who serves in a non-diplomatic character, may be named and would thus become 'dean' of the entire diplomatic corps in Ottawa. In return, Canada would be expected to send an ambassador to the Vatican.

◆DE VALERA'S Eire Government has appointed John A. Belton as its new ambassador to Spain, according to a N. Y. Times' dispatch from Dublin last December 15. This was announced at the very time when the U.N. voted for withdrawal from Franco Spain of all foreign ambassadors. The Times' dispatch mentions that this does not indicate that Eire's Government or people favor totalitarian regimes, but is due to the desire "to retain the link between the two predominantly Catholic nations."



## ◆A PROTEST by the Ministers' Union of Philadelphia and Vicinity against yielding to the demand of the Catholic Church that the U. S. Government should intervene on behalf of Archbishop Stepinac in Yugoslavia was made to President Truman, the State Department and the Federal Council of Churches last December 10. Terming the affair "exclusively the business of Yugoslavia and the Roman Catholic Church," according to the Phila. Evening Bulletin of that date, the resolution stressed that such intervention "would establish a precedent that would undermine the historical American principle of separation of Church and State."

◆YUGOSLAVS are a happy and contented people, and there is no restriction on freedom of religious worship under Marshal Tito's regime, according to Zlatko Balokovic, president of the American Committee for Yugoslav Relief and vice-president of the American-Slav Congress, in an interview to the press after his return last December 23 from a two-month tour of his native country. As reported in the N. Y. Times of December 24, M. Balokovic admitted that a large number of clergymen had been executed as enemies of the State and declared: "There can't be a different law for clergymen or others. All are equal before the law. The church has been separated from the state exactly as in America. I have found out that only those churchmen were prosecuted who were guilty of acts of collaboration with the enemy."

◆THE CATHOLIC WAR VETERANS have 1,100 posts in the U. S. with more than 400,000 members, according to the Houston (Texas) 'Post' of last December 3. This column in our December issue quoted from another source that the number of posts was only 740.

◆THE TEN COMMANDMENTS were criticized as too negative and "pedagogically unsound" by Father John T. Shugrue at the conference of the Confraternity of Christian Doctrine in Boston last October 28. "Eight of the Ten Commandments begin with a negative," he declared, "and it is never wise to teach a principle by negating its opposite."

## JOSEPH—TYPE OF CHRIST

Gen. 37: 3

By: John J. Kelley

JOSEPH was dwelling with his father at Hebron. He was greatly beloved of his father, who made him a coat of many colors. He was sent by his father to seek his brethren. He was despised and rejected by his brethren. He was cast into a pit—a type of death; and was received up again—a type of resurrection. He was sold by his brethren for a few pieces of silver. He was taken from prison and judgment. He was elevated to the right hand of Pharaoh and given a Gentile bride. He became the saviour of his brethren, and they finally looked upon him whom they had wounded.

This is a prophetic picture of the life, ministry, death, burial, resurrection, ascension and second coming of Christ. It is also the assurance that He will be revealed to Israel as their Joseph.

◆"PROTESTANTISM will never grow weak because of anything that goes on in the realm of science, politics or hierarchical tyranny. Its weakness will ever arise from the loss of reverence and respect for the divine Word within the individual."

—Carl W. Berner, Lutheran pastor,  
Los Angeles, Calif.

## EX-PRIEST FUND

Our assistance to ex-priests is limited to the contributions sent by our friends for this purpose—to employ them in our office, to pay their way in Bible School, to help them in sickness, or to tide them over till they find their way in other walks of life. Our fund for this purpose is at present almost exhausted. We solicit your help in this worthy cause.



## SPANISH PROTESTANTS APPEAL FOR RELIGIOUS FREEDOM

THE NEWARK (N. J.) *News* of last December 21 published a summary of the text of a pitiful appeal of a group of Protestant pastors in Spain begging their fellow-Protestants all over the world to help them get freedom to print Bibles and tracts, open religious schools and to marry legally. The report was contained in an AP dispatch datelined from Madrid by Carl Hartman and stated that "those responsible for the appeal asked that their names be concealed and that publication of the appeal itself, withheld since it was signed on September 4 (1946), be limited to portions of the text."

The appeal declares that Protestants do not have in Spain:

1. Exemption for their children from Catholic teaching in the public schools or freedom to start Protestant schools;
2. The right to print Protestant literature including hymnbooks, "since the law requires the Roman Catholic 'imprimatur' as a prerequisite to approval by the government censorship, a thing naturally impossible to obtain";
3. The right as converts to be married by civil ceremony. Spanish law requires that anyone baptized a Catholic, even in infancy, must be married by a priest;
4. Equal rights to government jobs, respect for their faith in the conscript army, hospitals or asylums, or the right to hold Protestant ceremonies at burials in civil cemeteries, or assurance of a "decent place of burial" in towns which lack civil cemeteries;
5. Freedom to do missionary work.

The message says that three requests for these rights have been made to Generalissimo Francisco Franco in the seven years since he came to power, but that no "official answer" ever has been received. It asks Protes-

tants abroad to see what they can do to get action from Franco.

The appeal concludes with the assurance that Spanish Protestants love their country, but need outside help to eliminate the "greatest obstacle to its development."

Practically non-existent in Spain since the 16th century, Protestant activity revived under the Republic of 1873 and the Liberal Monarchy that followed. The appeal says Protestantism carried on "*most of the time under precarious tolerance, full of difficulties and even scurrilous criticism, but never so restricted—if it may even be called alive—as since the triumph of General Franco, which has been considered the triumph of the Roman Catholic Church.*"

The difficulties were somewhat lightened, the appeal adds, by the issuance on July 18, 1945, of a "Bill of Rights" recognizing the "private" exercise of religious freedom.

"This word is always a Sword of Damocles hanging over our heads," these persecuted Protestants declare.

"Today we have something more than strictly private services in quite a few places, but this is pure kindness or if you will, carelessness of the authorities, who tomorrow may insist on the word 'private'."

They complain bitterly of the impossibility of opening their schools, which operated freely under the republic from 1931 to 1939. They also object to the prohibition, removed only during that period, of any outside indication such as a cross or a signboard, that a building is used as a Protestant church.

Protestants publish some clandestine literature including, they claim, an edition of the Protestant Bible bearing a date during the Republic. They say some authorities have learned of these publications, but will not act to suppress them.

Recently they have been concerned over a ruling of the Justice Ministry prohibiting judges from performing civil marriage for anyone who ever has been baptized a Catholic. Some judges had been willing to perform the ceremony if the baptized person submitted a sworn statement of his Protestant faith. Now they may refuse.



**REV. WILLIAM E. BURKE**

MR. BURKE, former priest for ten years in the diocese of Scranton, Pa., will become the Eastern field representative of Christ's Mission beginning April 1. This is the fulfillment of a long-cherished hope, and we are praying that the Lord may enable us to thrust forth many more laborers into the field.

Mr. Burke plans to call on our friends and assist them with their problems.

## ANSWERS

By JOSEPH ZACCHELLO

**EACH MONTH**, Mr. Zacchello, former priest, answers objections made by Roman Catholics against the beliefs of Evangelical Christians. Scripture quotes are from the official Catholic version of the New Testament.

This month his answers concern:

### INDULGENCES

#### ROMAN CATHOLICS SAY:

An indulgence is a remission of the whole ('plenary') or part ('partial') of the temporal punishment due to forgiven sin, granted by the pope and the bishops out of the church's spiritual treasures. These treasures are the accumulations of the spiritual goods arising from the infinite merits and satisfactions of Jesus Christ, along with the superabundant merits and satisfactions of Mary, of the holy martyrs, and of the other saints. An indulgence is more than mere remission of canonical works of penance, for it really remits all or part of the punishment for sin, either here or in purgatory.

Roman Catholics try to explain the doctrine of indulgences as follows:

There are *mortal* and *venial* sins.

Two kinds of punishment are due to mortal sins: *eternal* and *temporal*. One kind of punishment is due to venial sins: *temporal*. Eternal punishment (hell) is cancelled by the sacraments of Baptism, Confession, and Extreme Unction, or by an act of

perfect contrition with promise of confession. Temporal punishment of both mortal and venial sins is not cancelled by these three sacraments, but by good works and indulgences in this life or by the fire of purgatory after death.

Good works, they say, are *meritorious*, i.e., they deserve to be rewarded by God; *impetratory*, i.e., they claim, solicit, continue and increase God's grace, *satisfactory*, i.e., they are capable of atoning for the punishment due to sin; *supererogatory*, i.e., they are not needed by the person performing them and therefore they can be applied to others.

All the merits due to the good works of Christ and Mary are supererogatory (superabundant). Some of the merits due to the good works of the saints are also supererogatory. This superabundance is given to the Roman Catholic Church and called a celestial treasury, to be dispensed by the pope or bishops in the form of indulgences to Roman Catholics who perform some of the conditions imposed; such as giving money for building churches, wearing of scapulars, etc. The pope or bishops received the power of granting indulgences from Christ, when He told Peter, "Whatsoever you shall bind, etc." *Matt. 18:18.*

#### ANSWER

The celestial treasury of the Roman Catholic Church from which the pope and bishops draw for indulgences, is nowhere mentioned in the Bible, and is against the fundamental teaching of the Scriptures. This celestial treasury consists, as Roman Catholics say, of the supererogatory merits of Christ, Mary and saints. Mary and the saints, when they were living,

could not gain merit for others, nor for themselves, since no good works are meritorious for the cause of our salvation. "We are all become as one unclean," Isaiah 64: 6.

The saints themselves admitted their sinfulness: Jacob (Gen. 32:10), Job (42: 6), David (Ps. 51: 3), Paul (1 Tim. 13), John (1 John 1: 8). Luke clearly says that nobody can gain merit: "So you also, when you have done all these things that are commanded you, say: we are unprofitable servants; we have done that which we ought to do." (Luke 17: 10) Christ alone gained supererogatory (superabundant) merits, but his merits were not left in the guardianship of the pope or bishops of Rome; they are at the disposal of everybody and free. Rev. 23: 17.

Christ did not obtain forgiveness only of some sins or remission of some of the punishment due to our sins, but, His blood cleanses us from all sin (1 John 1: 7) and completely (1 Peter 1: 19; Eph. 1: 7), and not because of our good works, but as a gift because of our faith in Him as our only and complete Saviour. Rom. 3: 28; Eph. 2: 8; Titus 3: 5. Good works are not in any way the medium or cause of salvation, but are the *result*, the fruit and evidence thereof.

The Roman Catholic Church has not and never had any "celestial treasury" to divide among its faithful. It has an earthly treasury, made up of the money of the widows, the orphans, the poor, the working classes. The sale of indulgences still continues under new and deceiving forms; purgatorial societies, scapular societies, rosary societies, etc., which are new devices for selling indulgences and collecting money. Tetzel met a good and courageous Christian in Luther. But Catholic bishops and priests con-

tinue today to preach Tetzel's un-Scriptural doctrine of indulgences, and there is no Martin Luther to oppose and expose them.

Mr. Zacchello, one of our staff of former priests, is open for engagements as a speaker in the New York Metropolitan area.

◆ST. PETER'S, the Pope's church in Rome, had to be "reconsecrated" after a 24-year-old Roman "shot himself in the temple with a revolver as he stood near a confessional booth," according to an AP report from Vatican City last January 13. The spilling of blood in a fully consecrated Roman Catholic church makes such reconsecration necessary according to Roman canon law.

## MAKING PROTESTANT FILMS

By PAUL F. HEARD

*Executive Secretary Protestant Film Commission, Inc.  
(Courtesy, Religious News Service)*

**R**EALIZING that the solution of the world's problems lies in instilling Christian attitudes in human hearts, and that one of the most effective media for developing attitudes is the motion picture, the Protestant Film Commission has set to work. Its purpose is to use a powerful medium to popularize the idea that Christian principles must be applied to everyday life, if we are to survive.

During the war the film was used to train men to fight, to condition them psychologically and emotionally to kill. The same medium can be used to train men to live, to work together, and to inculcate those fundamental principles of Christianity which are basic to American democracy and world order.

The first phase of the plans developed by the Protestant Film Commission is to produce films of high technical and artistic quality for distribution in 16 mm. size to churches, clubs and schools. These films will utilize the techniques of the propaganda and the attitude-forming motion pictures which were developed by the armed forces during the war. Produ-

cers will be selected from both the East and the West Coasts on the basis of their skill in particular kinds of technique.

Some of the films will promote the many phases of the churches' special program. Other specialized films will be developed for use in the curriculum of Christian education. Still other films will show the application of Christian principles to pressing problems in many areas of life.

Some of the first films to be produced by the Protestant Film Commission will undertake to build up Christian family life. They will disclose what there is about the family that is worthwhile, and they will suggest ways in which the worthwhile aspects of family life may be preserved.

We need desperately today a series of films on the elementary principles of psychology—how the mind works, the relation between the mind and the emotions, why we decide to do the things we do, and the role of the subconscious in motivation. Most of us do not adequately understand ourselves, and failing to understand we go through

life on the basis of an elaborate system of self-deception, talking one thing and, in large part, doing another.

Of course, this is more than a matter of psychology. It is a problem of spiritual honesty and character development. Through teaching films the commission proposes to present the points of view of both psychology and religion.



*The author examines a strip of religious film*

In the field of social ethics the commission has an unusual opportunity for the production of films to influence behavior. The right solution must be made to appear more attractive and dramatic and exciting than the "wrong" one, and "goodness" thus dramatized and sold on its own merits. People can be shown in actual life situations, facing their problems in a practical way and working out ethical solutions.

Social and racial relations loom large among today's problems. A Protestant film program devoted to human betterment cannot be silent on these problems. But it will do little good if we view with alarm or dramatize existing

conflicts. Almost as much harm would be done by suggesting a solution that is utopian, synthetic and pollyannish. Films in this area should be genuine attempts to minimize prejudices against other groups, races and cultures and the commission is expecting to develop such films.

The field of democracy and citizenship offers another most important area for the production of Protestant films. In this cause Protestant Christianity has a tremendous concern, for the worth of the human personality is an idea basic to both Christianity and democracy. And, no matter how well-intentioned, few other agencies can undertake the production of films in this area without calling forth charges of propaganda. Here again the churches must lead the way.

World peace, as a subject in which the churches are vitally interested, is another area for films. The churches can and will attack the problem at the roots. They can use films to "sell" brotherhood, to promote unselfishness as a practical attitude for living. The moving picture can help instill in all people a sense of mutual interdependence, for it brings understanding and appreciation instead of misunderstanding and bitterness.

Now a production program of this kind costs money. A million dollars has been set up as the initial goal of the fund-raising campaign. Protestants throughout America have given many millions of dollars for those who are suffering from the effects of war. This \$1,000,000 will be spent in trying to cure the causes of war, by instilling in the hearts of people those Christian attitudes which will make possible a real and lasting peace.

The program of the Protestant Film Commission has a second purpose, and this is related to the Hollywood motion-



picture industry. The commission is interested in seeing that the points of view taken by Hollywood films are constructive, that the attitudes of these films make for the betterment of human life. Such films as "How Green Is My Valley" and "Our Vines Have Tender Grapes" perform impressive service. There should be more of them. The commission is tremendously impressed with entertainment films which dramatically and entertainingly promote constructive ends, and influence for the better the attitudes and behavior of millions.

This twofold program is an extensive and expensive one. The prayers and gifts of all Protestants are needed.

## THE EDITOR'S MAILBAG

### THE OTHER CHEEK

"THE PASSING SHOW" in your December issue notes what you call an 'almost unbelievable' happening in Elmhurst, Ill., where the local Masonic Temple there was given over for Catholic Church services after fire had destroyed the Catholic Church of the Immaculate Conception. The 'almost unbelievable' part is not the offer of the Masons to supply rent-free space in their Temple for Catholic Church services. This is in accord with the Golden Rule and the principles of the Fatherhood of God and Brotherhood of Man. The 'almost unbelievable' part is that the offer was accepted by the Roman Church in view of the fanatical opposition of its self-styled infallible misleaders to Masonry.

"The writer personally visited Elmhurst and learned from the members of the Craft there that the offer was made in good faith, was accepted and the rooms in the Masonic Temple are now being used by Roman Catholic organizations.

"In view of the discreditable actions recently recorded in your magazine, by hoodlum Catholic boys from the 'godly' parochial

schools in New York, one wonders what would have happened if the case had been reversed and the Masons had been burnt out? Would they have been offered rent-free space in a Catholic building?"

—Arthur J. Wills, Riverside, Ill.

### BULL-RING CHAPEL

"JUST returned from a trip to El Paso, Texas, and Mexico and see an item in your November issue that a Catholic chapel has been built in the patio of the Juarez bull ring in Mexico City. This is substantially correct, except that the said bull ring is in the city of Juarez, Mexico, just across the Rio Grande from El Paso.

"I was in the bull ring (but not to a bull fight) on Nov. 25 and was shown this chapel where the matadors pray before they engage in a contest. Also visited the 200-year-old Church of Guadalupe, three blocks from the bull ring, where I saw a woman creep on her knees from the door to the altar along the bare wood floor, a distance of about 75 feet."

—Harry C. Mott, Phila., Pa.

### VATICAN POLITICS IN CZECHOSLOVAKIA

"HERE in Czechoslovakia, and especially in our free Christian Czechoslovak Church, we are following with great interest your activities as editor and publisher. Especially your book, "Vatican Politics in the Second World War," supplied us with valuable facts for which we are really grateful. We here are also conducting a very important campaign against Vatican politics and its activities in our country, and would very much appreciate receiving your magazine regularly.

"With thanks for your understanding and help."

—K. V. Vit, editor 'Cesky Zapas,' Prague

('Cesky Zapas' is the organ of the Protestant Czechoslovak Church, which was formed in 1918 from approximately two million Roman Catholics who broke with Rome at that time. It will publish articles from The Converted Catholic Magazine in Czech.)

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fore maintains its platform in the heart of New York City as an open forum for the discussion of the vital differences between the religious and cultural values of Reformation teaching and those of Roman Catholicism.

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